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Aims, Methods, and Results

William Anthony Aery

Publication Secretary

Hampton Institute

Hampton, Virginia

1923

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H A M P T O N I N S T I T U T E

An Interpretation of Aims, Methods, and Results

By WILLIAM ANTHONY AERY

Publication Secretary, Hampton Institute

The story of Hampton Institute is the story of vision, of sacrifice, of self-effacement. Men and women have left homes, comforts, careers to build their lives into Hampton. Two races in particular — and the world in general — are richer for men like Samuel C. Armstrong, Hollis B. Frissell, Robert C. Ogden, and Booker Washington. They made Hampton serviceable and Hampton made them famous among thoughtful, Christian people.

These notes on Hampton Institute have been prepared for those who approach a study of America's great race problem, especially Hampton's share in finding a way out, with open minds and understanding hearts. Statistics have been purposely avoided. Fundamentals of aim and method and result have been emphasized.

Hampton today commands the respect, good-will, confidence, and support of thousands of thoughtful Christians, who are scattered throughout all the world, because of the work which its students have done under difficult and discouraging conditions. Hampton today, as always, is ministering to the needs of the races whom it serves. Hampton today is loyal to its tradition of offering all-round, Christian "education for life" to worthy Negro and Indian youth and is likewise mindful of meeting its serious obligation of wise educational leadership.

WILLIAM W. HAMPTON

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- 1 Helping the Helpless — Gen. Samuel Chapman Armstrong, son of missionary parents who had labored for many years in the Hawaiian Islands, founded Hampton Institute, in 1868, on the Lower Peninsula of Virginia, two miles from the famous Fort Monroe, following his service with colored troops in the American Civil War and his contact with white and colored people alike as a Virginia agent of the Freedmen's Bureau — a post-war, government bureau which ministered "to the crying needs of the Negroes left helplessly adrift during the closing months of the war, when the Emancipation Proclamation had loosened home ties and there appeared neither refuge for suffering women, children, and infirm, nor occupation for the able-bodied." (See "Samuel Chapman Armstrong: A Biographical Study," written by his daughter, Edith Armstrong Talbot, and published by Doubleday, Page and Company, Garden City, N. Y.)

General Armstrong served as principal of Hampton Institute for twenty-five years — 1868 to 1893. "Education for Life" was his shibboleth.

- 2 Founded on Christian Ideals — The Hampton Institute water-front of fifty-odd years ago was that of an old plantation which was slowly adapting itself to the new educational needs of colored people. General Armstrong began his work with fifteen earnest students and two devoted white teachers. The Institute's first building was a small, wooden structure, which was made from the lumber of the hospital barracks of Camp Hamilton, located at Hampton during the Civil War.

Hampton Institute was started under the auspices of the American Missionary Association at the suggestion of General Armstrong, who became the first principal. In 1870 a special charter was secured from the Legislature of Virginia and Hampton Institute became independent of any church organization, but remained fundamentally Christian in its work-play-study program of training.

Today Hampton Institute is not a government, state, or denominational school. It is a private corporation, which is controlled by a board of seventeen trustees who represent different sections of the United States and several religious denominations, no one of which has a majority.

- 3 An Educational Demonstration Station -- Hampton Institute is an educational demonstration station where three races work out daily, with a minimum of friction, the problems of everyday life. Indeed, it is an industrial and educational village — with well-kept, brick dormitories; large dining-halls; an architecturally beautiful community auditorium, with a seating capacity of 2500 persons; a general store; light, power, heating, and refrigeration plants; a trade school; farms; home-economics classrooms; steam-and-hand laundry; and other valuable equipment for training efficient, Christian community leaders.

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Salisbury, the following - (1) The following is a list of the names of the persons who have been appointed to the various committees of the Council of the University of Cambridge, for the year 1940-1941. The names are given in alphabetical order of the surnames. The names of the persons who have been appointed to the various committees of the Council of the University of Cambridge, for the year 1940-1941, are given in alphabetical order of the surnames. The names of the persons who have been appointed to the various committees of the Council of the University of Cambridge, for the year 1940-1941, are given in alphabetical order of the surnames.

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Hampton Institute overlooks the historic and beautiful Hampton Roads, where the battle between the "Monitor" and "Merrimac," which revolutionized naval warfare, was fought during the American Civil War.

Today Hampton Institute is visited annually by the representatives of local, state, national, and missionary educational institutions. Many people come from foreign lands to study Hampton's educational aims and methods. Those who have visited Hampton have carried to the ends of the earth a message of racial good-will, industrial efficiency, and mutual service — all based on rational, Christian principles.

- 4 General Armstrong: Soldier-Educator — Samuel Chapman Armstrong was born on January 30, 1839, in the Hawaiian Islands, the son of pioneer missionary parents. He came to the United States and entered Williams College at Williamstown, Mass., where he came in close contact with Mark Hopkins, one of America's greatest educators and exponents of "the sublime philosophy of Christianity." At Williams College, as elsewhere, Armstrong did with his might what his hands found to do.

"Armstrong was physically sound and strong. He was intense. In the war he learned to control men. His insight was quickened; his patience was enlarged; his judgment of men made comprehensive; and his swift resort to wise measures in an emergency became a habit. He never for a moment lost his hatred of meanness or his love for righteousness or his love for humanity." This is the tribute of Dr. Franklin Carter, a former president of Williams College.

Through contact with Negro soldiers during the American Civil War, Armstrong learned to know and believe in Negroes. He finally laid down the sword and took up the Bible and the spelling-book at Hampton Institute in 1868. General Armstrong died on May 11, 1893. He was given a simple, soldier's burial in the Hampton Institute Cemetery by the side of the last student who had died.

"It pays to follow one's best light — to put God and country first; ourselves afterwards," said Armstrong.

- 5 Doctor Frissell: Statesman-Educator — Hollis Burke Frissell (born 1851, died 1917), beloved principal of Hampton Institute for nearly twenty-five years (1893-1917), statesman-educator, apostle of co-operation and racial good-will, and America's foremost authority on race relations, bound thousands of thoughtful, consecrated men and women to himself with the never-failing cords of love and service.

He won for Hampton's Negro and Indian students, as well as for dozens of other worthy groups of people, the strong financial and moral support of an army of friends — men and women who belonged to all ranks of society, professed widely differing creeds, and lived in distant parts of the world.

Doctor Frissell was a master of men — fearless, courageous, wise. He led men into ennobling experiences. He saw visions of a new earth. He organized forces to make the visions of today the realities of tomorrow. He was a great teacher, organizer, and administrator.

The chronology of his life follows: 1874, Yale, A. B.; 1879, Union Theological Seminary, New York, B. D.; 1880-1893, Chaplain at Hampton; 1893-1917, Principal at Hampton; 1900, Harvard, S. T. D.; 1901, Yale, LL.D.

- 6 Doctor Gregg: Hampton's Present Principal — Dr. James Edgar Gregg, present principal of Hampton Institute, was born at Hartford, Conn., in 1875. He received his A. B. degree from Harvard in 1897 and his A. M. in 1901. In 1903 he was graduated from the Yale Divinity School. In 1918 he received from Yale the degree of Doctor of Divinity. From 1903 until his election to the principalship at Hampton, he served as a Congregational minister. Dr. Gregg's home was in Pittsfield, Mass.

George Foster Peabody of New York, Hampton's senior trustee and a well-known retired American banker, introduced Doctor Gregg with these words to the great Hampton family of friends, alumni, workers, and students:

"Dr. Gregg brings to his task the moral courage which made General Armstrong daring and the spiritual serenity which made Doctor Frissell wise. The friends of the School look with renewed confidence and hope to the beginning of Hampton's second half-century of national service under the leadership of a man so well equipped as Doctor Gregg."

"An educated man," says Doctor Gregg, "is one who does his work intelligently, thoroughly, effectively, conscientiously, unselfishly, and with some understanding of what it is all for. ... If the Negro has special gifts, his education should be influenced by that fact. If his environment is peculiar, his education should be shaped accordingly."

That Hampton Institute, under the present administration, will remain true to its traditions and respond to the needs of the people it serves, is clearly shown by the following declaration, made by Doctor Gregg: "Those of us who have any responsibility of leadership whatever must make sure that we keep a broad outlook; that we over-estimate neither the intellectual nor the practical side of school training; that we do all in our power to develop the creative personality of the individual without losing sight of his social adjustment to surroundings; that we make all the education which we impart or help to impart truly 'education for life.' Only thus can our colored schools fulfill their duty to the Negro race, to the South, to the Nation, to the Kingdom of God."

Director, Federal Bureau of Investigation
Washington, D. C.
October 10, 1935

The following information was received from the
New York Office, dated October 10, 1935:

James J. [Name] is a resident of New York City.
He is a member of the [Organization] and has been
active in its work for many years. He is a
well-known figure in the community and has
been active in various social and political
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The above information was received from the
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It is requested that you keep this information
under the [Organization] and its activities.
The New York Office is continuing its work
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Doctor Gregg is a trustee of the Penn School on St. Helena Island, S. C.; the Calhoun Colored School in Lowndes County, Ala.; and the Negro Rural School Fund: Anna T. Jeanes Foundation. He is also a member of the Commission on Inter-racial Co-operation, with headquarters in Atlanta, Ga., and a member of the Commission on Negro Churches and Race Relationships, recently organized by the Federal Council of the Churches of Christ in America, with headquarters in New York.

- 7 Dr. Booker T. Washington: Hampton's Most Distinguished Graduate-
Dr. Booker T. Washington, who in 1881 founded Tuskegee Institute in the Black Belt of Alabama, received his training for educational service and race leadership at Hampton Institute, from which he was graduated in 1875. He has been referred to as the "spiritual son" of General Armstrong.

"Up from Slavery" and "My Larger Education," -- two important autobiographical works prepared by Dr. Washington, -- are known in many distant lands for their heart-gripping recital of victory over handicaps.

These books tell the wonderfully graphic story of a poor, ambitious, persevering colored boy, who, while working in a mine, heard the story of what Hampton offered to struggling boys and girls of his race and then made his way, in spite of many handicaps and discouragements, toward the goal of success.

Dr. Washington "made every disadvantage of his forlorn childhood a stepping-stone in his upward rush to achievement."

On his way to Hampton Institute, Booker Washington had to sleep in the City of Richmond in Virginia under a sidewalk made of wood. He loaded pig iron on a ship to earn a little money. He walked many miles. He passed his Hampton entrance examination by dusting a room over and over again, until a critical school teacher, on careful inspection, could find no trace of dirt.

Dr. Washington will long be remembered as the founder in 1900 of the National Negro Business League, through which hundreds of thousands of American Negroes have won success in business and through which billions of dollars have been added to America's wealth.

Dr. Washington also founded and presided over year by year the well-known Tuskegee Negro Farmers' Conference, which revolutionized farming in hundreds of communities throughout the Lower South.

Dr. Washington also brought to Tuskegee in increasing numbers white and colored leaders in community, state, and national life to work out plans for inter-racial co-operation and good-will.

[illegible]

On his way to Hunter's Landing, Barker was stopped by a
to give in the City of Richmond in Virginia and was
made of wood. He found his way on a ship to New York
money. He walked on the ship. He passed his money and
examined by looking at the ship. He was even again, and in a
first school teacher, on a small ship, and in the
on the 10th day.

Dr. Washington was the champion of education for the masses. He also believed in the thorough preparation of Negro doctors, lawyers, teachers, ministers, and all other community leaders. He won for Negro education the financial and moral support of thousands of white people. He was trusted alike by white and colored leaders. He carried out Armstrong's idea -- he put God and country first. Indeed, Dr. Washington never seemed to think of his personal interests. He was a great-hearted American hero who was honored in life as well as in death.

- 8 Dr. Robert R. Moton: Principal of Tuskegee and Hampton Graduate-
Dr. Robert Russa Moton, who in 1915 succeeded Dr. Booker T. Washington as principal of Tuskegee Institute, which is located in the heart of the Black Belt of Alabama, is Hampton's most eminent living, colored graduate.

He was born in Virginia in 1867 and is today the spokesman for millions of American Negroes. The autobiographical story of his useful, eventful life -- "Finding a Way Out" (published by Doubleday, Page and Company of Garden City, N.Y.) -- is full of the romance of struggle and victory; of association with great Americans like Samuel C. Armstrong, Hollis B. Frissell, Booker T. Washington, Robert C. Ogden, James H. Dillard, Wallace Buttrick, William H. Taft, Theodore Roosevelt; and of organization and leadership in a period of National crisis.

Doctor Moton may well be described as the "spiritual son" of the late Dr. Hollis B. Frissell. Doctor Moton showed rare devotion to Doctor Frissell. Both were wise, strong, fearless leaders who had many thoughts in common on the value of securing community co-operation and progress.

The uplift of men, women, and children through loving and intelligent service was the big common tie -- superior to all differences of race, training, and environment -- which bound together Doctor Moton and Doctor Frissell. Racial good-will -- this was their common bond and battle-cry!

A hundred or more Hampton graduates and former students of Hampton have gone to Tuskegee to help Doctor Washington and Doctor Moton carry out their epoch-making plans for improving conditions among colored people and for developing intelligent, loyal, and unselfish race leaders. Thirty-odd Hampton-trained men and women are usually found at Tuskegee. All are intelligently busy with the problems of making education for their race interesting and helpful.

Today Hampton and Tuskegee are heartily co-operating to teach men and women everywhere, regardless of race or creed, the value of education of the hand, the head, and the heart. Both schools have worked hand in hand for the improvement of Negro public schools, the creation of a new interest in better homes and in better health, the increase of food production, and the uplift of people through thrift.

Hampton and Tuskegee, through their cordial present-day relations, are making new friends for sound ideas of education — "education for life" — and for colored millions who are struggling upward toward the light of a new and better day.

Doctor Frissell used to say: "Just think of the blessings I have had! I had the opportunity of teaching Booker Washington and Robert Moton, and these men have helped thousands upon thousands of men and women to bring God's kingdom here and now."

Indian Education at Hampton — In 1878 Hampton Institute opened its doors to American Indians. Capt. R. H. Pratt of the United States Army brought to Hampton, on the invitation of General Armstrong, some Kiowas and Comanches, who had served their terms as prisoners of war at St. Augustine, Fla. These seventeen Indians wished "to follow the white man's road a little farther, rather than return to their Western homes." Their expenses were met by private subscription. (See "Hampton's Work for the Indians," written by Caroline W. Andrus and published by Hampton Institute.)

From the careful records which Hampton has kept, "it has been easy to disprove the oft-repeated statement that 'all educated Indians go back to the blanket.'"

From 1878 to 1912 Hampton received from the United States Government an annual appropriation for its Indian work. "This covered traveling expenses to and from the West, board, clothing, and certain incidentals." The Indian scholarships were paid by generous friends of Hampton. In 1912 the Government assistance to eighty-one Indians at Hampton was withdrawn. About half the Indians decided to remain and work their way independently.

During the past ten or fifteen years the Indian reservation and non-reservation schools, supported by the United States Government, have improved greatly. They are doing work similar to that which is undertaken at Hampton.

Hampton has given training to nearly 900 Indians now living, of whom 130 are graduates, "scattered from Nova Scotia to the Pacific, from Manitoba to Texas." The Indian women, for the most part, have married and become makers of good, Christian homes. The Indian men have become farmers, stock-raisers, mechanics, teachers, and a few have gone into other professions.

"Careful records, verified by frequent trips among former [Hampton Indian] students, show that eighty-seven per cent, all things considered, made satisfactory records," says Miss Andrus,

Hampton is still open to Indians "who feel the need of further training in trades or agriculture, in domestic science, domestic arts, or normal [teacher-training] work."

"The reputation of Hampton [Indian] graduates and former students is high," says Doctor Gregg. "They are frequently found among the most intelligent and trustworthy members of many groups and tribes. They are loyal and grateful for their Hampton training."

- 10 Christian Civilization - In 1917 James Hall, a modern, four-story, fire-proof dormitory, accommodating 175 boys and representing an outlay of \$100,000, was completed by the Hampton Institute tradesmen. This was the largest and most difficult piece of construction that the trade students had attempted to do. The funds for this building were given by Mrs. D. Willis James of New York in memory of her husband, who, for many years, had been a valued friend of Hampton Institute. Arthur Curtiss James of New York, son of Mr. and Mrs. D. Willis James, has been a trustee of Hampton for many years.

"This is always to be a school for Christian civilization," declared Doctor Frissell, at the laying of the James Hall corner-stone. "Here men are to lead lives of cleanliness and orderliness. Here men are to learn to devote themselves to the laws of health and to clean, moral living. This building must be used to help men lead the best sort of life." This policy is being carried out at Hampton in James Hall and in all the other dormitories.

- 11 A Girls' Dormitory "Sung Up" by Hampton Students - In the early seventies General Armstrong decided to build at Hampton a large dormitory for girls. He had \$2000 in sight. The building was to cost nearly \$100,000. He said to Albert Howe, his warm friend and associate: "Plough out a hole and pile the bricks and lumber round. I'll get a party of people down from the North and make it appeal to them." General Armstrong succeeded!

In 1873 General Armstrong started North with a band of Hampton singers who were prepared to give fine, religious folk-song concerts. The singers remained in the field about two and one-half years and gave some five hundred concerts. They earned thousands of dollars for Hampton and made many priceless friendships for themselves and the Hampton School. In 1873 the corner-stone was laid and in 1875 Virginia Hall was thrown open for use.

The first story is given over to use as a great dining-hall, which will accommodate at one time some 900 students, a modern, well-equipped kitchen, a dining-hall for 90 workers, pantries, etc. The upper stories are used for dormitory purposes. Two to three girls live in each room, which is subject to regular and careful daily inspection. A number of the lady teachers live in Virginia Hall. Their rooms are cared for by the girls, who also learn how to cook, sew, and do other tasks for which the modern homemaker must assume responsibility. Hampton makes full use of its dormitories in training girls how to do well the branches of housework in which any woman would wish to be expert, either as a doer or as a supervisor.

THE UNIVERSITY OF CHICAGO

DEPARTMENT OF THE HISTORY OF ARTS
AND ARCHITECTURE
AND THE MUSEUM OF ART AND ARCHITECTURE

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Virginia Hall faces a spacious lawn and overlooks Hampton Roads. The girls find an opportunity for some wholesome outdoor recreation near Virginia Hall in the little free time which they have between their rising at six-thirty and their retiring at nine-thirty, after a busy day in the academic class-rooms or in the home-economics laboratories.

- 12 Trade-Education at Hampton — Dr. Francis G. Peabody of Harvard University, vice president of the Hampton board of trustees, says in his history of Hampton Institute, which he has appropriately called "Education for Life": "Trade-education as conceived, gradually developed, and finally realized at Hampton Institute, is a development of the person through the trade, rather than a development of the trade through the person. The product is not primarily goods, but goodness; not so much profit as personality."

The Armstrong-Slater Memorial Trade School at Hampton was opened in 1896. "Not only is there need for more industrial teachers for the schools of the South," said Doctor Frissell, "but for more men scientifically trained in the theory and principles of the trades. ... Our present shops have been unable to meet the demands made upon them for industrial leaders. ... Only those are ultimately to be allowed to enter through the Trade School into the productive industries who have previously finished a course in our academic department with its non-productive [manual-training] department."

"To accomplish this larger aim," adds Doctor Peabody, "there must be intelligence as well as dexterity, knowledge of the world and of its needs as well as technical skill in production."

Negro and Indian (see section 9) young men, trained in the Hampton Trade School, serve their communities as mechanics or contractors and, at the same time, are also active workers in the church and Sunday school, carrying into action Hampton's idea of intelligent, unselfish service.

- 13 Domestic Science and Agricultural Equipment — The Home-Economics School offers a normal course of two years in home economics, based on four years of secondary work. There is a growing demand for teachers of cooking and sewing in city and country schools and for extension workers in the home-economics field. This is due in part to the increased emphasis that is being given to vocational training throughout the United States. Hampton aims to train teachers of home economics, home-demonstration agents, and industrial supervising teachers.

In 1898 the present Domestic Science Building, which also houses agricultural classes, was opened. The building contains several well-equipped kitchens, demonstration rooms (such as a dining-room, living-room, and bedroom), a rug-weaving and industrial sewing-room, classrooms for the teaching of millinery, dress-making, dairying, chemistry, agriculture, and other household or home-making arts, as well as agricultural classrooms and laboratories.

Virginia Hall, a young woman from the
Washington State. The girls live in a small
house on the edge of the town. They are
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The organization has been working for
many years in the state. It has been
very successful in its work. It has
been able to help many people in need.
It has been able to provide food and
clothing for many people. It has been
able to provide medical care for many
people. It has been able to provide
education for many people. It has been
able to provide many other services.

"It is a wonderful thing to see
the work of the organization. It is
a wonderful thing to see the work of
the organization. It is a wonderful
thing to see the work of the organization."

Many of the people who are working
for the organization are very young.
They are very enthusiastic and they
are very hard working. They are very
interested in the work of the organization.

Virginia Hall, a young woman from the
Washington State. The girls live in a small
house on the edge of the town. They are
very friendly and their parents are very
kind. They are very interested in the
work of the organization.

In 1935 the organization was very
successful. It was able to help many
people in need. It was able to provide
food and clothing for many people. It
was able to provide medical care for many
people. It was able to provide education
for many people. It was able to provide
many other services.

- 14 Growing and Conserving Food — Working with the hands is a badge of honor — this doctrine Hampton has consistently taught men and women ever since its founding in 1868. Those who wish to lead their people from poverty and ignorance to the higher things of life must continue to look to the soil as the source of lasting wealth and economic independence.

In times of peace, as well as in times of war, Hampton has emphasized the value of scientific farming and the wise conservation of food. Hampton has insisted that all its students — men and women alike — must take some essential work in agriculture so as to prepare themselves for safe race leadership.

General Armstrong and his successors realized fully the significance of teaching men and women how to earn an honest living and rear a sound civilization on agriculture as a basic occupation for the masses.

- 15 Memorial to Robert Curtis Ogden — The Robert Curtis Ogden Auditorium at Hampton Institute stands as a national monument to one of America's educational statesmen. It is a modern, well-equipped auditorium which will accommodate some 2500 persons. It cost about \$200,000. Ludlow and Peabody of New York were the architects. The auditorium is most satisfactory in the details of arrangement, construction, and equipment.

When Samuel C. Armstrong came to the United States from the Hawaiian Islands he brought with him a letter of introduction to Robert C. Ogden, who was then a young man beginning his business career in New York. For thirty-odd years Ogden and Armstrong worked together with a single purpose. To them, helping men to help themselves became a passion.

When Armstrong went North for the first time to plead the cause of the unknown Negro school, which he had started not far from Fortress Monroe, Ogden threw open his home and introduced the future "statesman-educator" to many influential men and women in New York and Brooklyn.

These two high-spirited young men — the one speaking prophetically of a better day for all men through education, the other quietly co-operating to make prophecies become realities — won a host of friends to their cause.

When, in 1893, the mantle of General Armstrong fell upon the strong shoulders of Hollis Burke Frissell, it was Robert C. Ogden who came forward to serve Hampton as president of the Board of Trustees and to continue his most loyal service until death claimed him, too.

For twenty years Robert C. Ogden was a devoted worker as president of the Hampton Board of Trustees. At the same time he extended his interest to movements which were in keeping with the educational programs that had been worked out by General Armstrong and Doctor Frissell.

Mr. Ogden's activities included the education of white children and black children; wiser giving on the part of Northern philanthropists; better knowledge of economic and educational conditions in the North as well as the South; the development of a new public attitude toward common schools; the organization of hundreds of citizens' leagues; and the awakening of universities to the importance of the public schools.

Ogden Hall is used, not only as a center for student and school activities, but also as a community center, where white and colored citizens may hold public meetings and broaden their outlook on life. The large and well-equipped stage makes it possible for Hampton Institute students and workers to present works of dramatic and musical value.

It is in Ogden Hall that the great Hampton Institute chorus sings so effectively the Negro religious folk-songs to the satisfaction of thousands of visitors who come annually to see for themselves what Hampton is doing to prepare Negro and Indian youth for useful living and safe race leadership.

In Ogden Hall it is possible for white men and women to see and hear the American Negroes and American Indians at their best and to evaluate the gifts of these two races to American and world civilization.

- 16 Memorial to Collis P. Huntington — The library at Hampton Institute, which is the gift of Mrs. Collis P. Huntington as a memorial to her husband, a former trustee and distinguished American, is used by the citizens of the community in which the school is located, as well as by Hampton workers and students.

"The Library contains about 47,000 volumes, including some 3000 volumes relating especially to Negroes and Indians. About 2000 volumes are shelved for reference use where readers may have direct access to them. In the main reading room 20 daily papers and nearly 200 other periodicals are regularly kept on file. The Library also contains a large picture room with a collection of over 20,000 mounted pictures which are used for the frequent picture exhibitions, or lent to teachers for class use. The Library proper is open eleven hours a day on week days and four hours on Sundays." These statements appear in the official school Catalogue. About 15,000 books are circulated annually. The Library attendance per year averages over 60,000.

"The independent life of the Library," says the Librarian, "began in 1882 with 2000 volumes and from that time the Library has grown steadily, not only in the extent of its resources, but also in its usefulness to the school."

- 17 Visual Education at Hampton -- In another building there has been developed a Museum which contains valuable collections from European and Asiatic countries, as well as notable collections from the life of Negroes (both American and African) and Indians (both American and British). The Museum is equipped with a reflectoscope and a large collection of pictures and lantern slides which is used by teachers in their regular class-room instruction. Hampton has always advocated the development of visual education, which so many men and women are now hailing as a new educational discovery.

Hampton has long believed in fostering race pride among its Negro and Indian students. It has been happy to be able to place before American Negroes, for example, "beautiful fabrics and finely-tempered steel wrought by African Negroes with whom the white man has never come in contact."

- 18 Y. M. C. A. Equipment and Work -- Hampton Institute has always emphasized the value of Christianity and of wholesome recreation in its training of Negro and Indian leaders. Clarke Hall, the gift of Mrs. Delia S. Clarke of New York, in memory of her husband, Charles Spears Clarke, is a \$30,000, two-story, brick structure that was built entirely by Hampton students (except the slate roof). It is a demonstration of Hampton's practical trade training. It was the first Negro-student Y. M. C. A. building in the United States.

Important religious and educational conferences are held from time to time at Hampton Institute and many use Clarke Hall, which contains an auditorium which will seat over 800 persons. The building is so arranged that a number of the small class-rooms or conference rooms can be thrown open. These rooms add to the auditorium capacity.

The lower floor contains a large social hall in which students meet to play games or for some social event. At one end is a good-size reading room. On the walls are hung worthy prints of fine paintings. The hall is simply, but adequately furnished. The school employs a secretary who helps the students in every possible way to become reliable, upright, serviceable men.

The Y. M. C. A. and Y. W. C. A. organizations at Hampton take a deep interest in neighborhood missionary work.. Hampton students put their religion into practice by serving the poor and needy. Boys and girls, through Association activities, learn how to become missionaries of Christian service as well as social-welfare workers. These Christian Associations also help to keep student morale at a high level.

- 19 Hampton Girls Study Agriculture — Hampton girls, many of whom later serve as teachers or school supervisors and many more who soon become homemakers, are grounded in the basic principles of modern, scientific agriculture.

Girls, working in small groups for eight months (for five forty-five-minute periods a week), prepare the ground and then plant and care for a small garden which will supply a family with its green vegetables. This work is done under thorough supervision. The Hampton girls also learn how to dry and can fruits and vegetables for winter use.

At Hampton girls, as well as boys, learn the essential facts concerning the process of soil formation, the importance of good soil texture, the use and control of moisture to plants, the value and use of farm manures, and the proper methods of soil tillage.

The cultivation of flowers and shrubs is also a part of every girl's course at Hampton. Corresponding emphasis is laid on the planting of trees, shrubs, and plants about homes, schoolhouses, and churches.

- 20 Training Homemakers — Girls also learn correct methods of making the interior of a home attractive and comfortable, as well as sanitary. They are taught how to dress appropriately, how to use colors in proper combinations, and how to make homelife beautiful, as well as morally clean.

Girls at Hampton learn how to draw artistic designs for rugs, sofa-pillow covers, bags, and scarves, which they later weave on appropriate looms. They learn how to combine properly colors and house furnishings as a part of their training for better homemaking, which is the most important Hampton aim.

The products of the rug-weaving department include rugs of all sizes and kinds of fabric, hand-bags, wood-carriers, cushion covers, and ornamental gifts. Girls learn how to make useful and attractive articles out of many so-called waste products — odd cuttings from silk, cotton, and woolen goods.

Along with this artistic rug-weaving, the girls at Hampton learn in the same department how to make sheets, pillowcases, underwear, aprons, towels, and other articles which are sometimes classified as industrial products. The boarding departments of the school are kept supplied by the girls who work in the industrial sewing-room. The girls by this practical work earn money with which they partially pay their way through four, five, or six years of study at Hampton.

Colored and Indian (see section 9) girls at Hampton Institute receive thorough training in the how and why of cooking, sewing, housewifery, laundering work, gardening, methods of teaching, and community organization.

- 21 School Work Related to Daily Living — "The organization of the girls' work," to quote from "A Hampton Girl's Training," written by Miss Carrie Alberta Lyford, Director of the Home-Economics School, for the Southern Workman (published by Hampton Institute), "is carefully planned to utilize every phase of their daily living while in school as a preparation for the work which they are to carry on in after life. Because they are being prepared to become home-makers, teachers, and leaders in their home communities, every girl is given opportunity to perfect herself in household arts and in the science of right-living, in order that she may properly conduct a home and inspire others to high standards of home-making.

"Classes in the home-economics subjects customarily presented are held throughout the academic course, but these form only a small part of the training received, for during the 'work year,' which every girl is urged to take and in which a large number are enrolled, and on the weekly 'work day,' expected of all students during their day-school course, every girl is assigned to some form of housework which she must pursue until she can perform it with ease.

"Artificial situations are not created for the purpose of giving the girls insight into processes with which they should become familiar, for all the work, which is necessary in the daily conduct of the school, becomes the field of study of the student, and the control of situations under the constantly varying conditions of daily life must be mastered. This means careful oversight and requires a large number of teachers for the purpose of supervising the training of the girls in the proper methods of work.

"The training and development of the students supercedes the mere accomplishment of the task, necessary as that is to the maintenance of the standard of the institution. The daily life of the school bears witness to the success with which the task is accomplished, while the useful lives of Hampton's many women graduates are an ever-growing testimony to the permanent value of such training."

- 22 Common Things Done in an Intelligent Way — Hampton girls are trained to become good home-makers and teachers. They are taught to believe that their education is a sacred trust which must be used to help uplift others.

Girls at Hampton, working under faithful, skilled, modern teachers, learn how to prepare, cook, and serve attractive and wholesome meals. They learn to cook according to rule and the principles of correct diet. Hampton girls are taught how to do plain sewing and how to cut, fit, and make dresses. They learn how to do the common tasks of home-making in an uncommon, intelligent way. They learn how to defeat much of the drudgery of every-day housework, by putting thought and skill into the performance of their duties.

A number of Hampton-trained girls are serving in Virginia and other Southern states as county supervisors of industrial work, including cooking, sewing, manual training, and public health.

Girls at Hampton, in addition to their work in home and school gardening, are given instruction in the best methods of caring for poultry and poultry products and of serving poultry attractively on the home table.

Girls at Hampton learn in the household-handicrafts class, which is frequently called the "gumption class," how to cane chairs, set window-panes, repair books, mend shoes and do simple carpentry work so as to be able to help all the people in a community to lead more useful lives. (Gumption means common-sense or intelligent initiative.)

Hampton girls in the Laundry learn the best ways of sorting clothes, removing stains, washing, blueing, starching, ironing, folding, and distributing clothes. For the Hampton family of nearly 1000 students and workers the school Laundry handles every week nearly 30,000 pieces.

The following "housework card" indicates the tasks which Hampton girls must learn how to perform well: Bedmaking; sweeping and dusting; caring for washstand and wardrobe; cleaning floors and rugs, bath and sinkrooms, corridors and stairs; table setting and clearing; dishwashing and care of towels; scrubbing; silver cleaning and knife polishing; waiting on table. Hampton grades the pay of students on the basis of the quality of work that is performed.

- 23 The Hampton Spirit of Service — Hampton students from the earliest days of the School have been active neighborhood missionaries. Every Sunday afternoon a large band goes forth to serve the poor and aged and unfortunate. Some visit the cabins of the lowly. Some hold simple services of prayer and song in the local, county jail, poorhouse, and neighboring hospital for aged soldiers. Some teach in the neighborhood Sunday schools.

Carrying out the ideas of General Armstrong, the Hampton boys and girls practice unselfish, intelligent, Christian service. Doctor Frissell used to say: "Everyone who goes out from Hampton is supposed to have a strong body, a mind to think, and a will to do."

- 24 Boys and Girls Learn Dairying — Boys, as well as girls, at Hampton learn how to care scientifically for milk and milking utensils; how to make tests for butter-fat; how to ripen and churn cream; how to utilize skim milk and whey; and how to wash, salt, and market butter.

In the regular agricultural course Hampton boys make a careful and detailed study of the dairy cow; the factors governing milk production, such as selecting, feeding, and care; the production, handling, and marketing of clean milk.

The dairy equipment at Hampton is modern and is inspected annually with great interest and satisfaction by many hundreds of visitors. American public interest is becoming thoroughly aroused in favor of an adequate supply of pure, raw milk. Hampton, through its insistence upon having well-bred, healthy cows — cows that must be handled gently and intelligently by scrupulously clean milkers — has shown clearly the possibility, as well as the value, of securing a large supply of pure, raw milk, which as a general food is unsurpassed.

- 25 Mixing Brains with Work — Negroes and Indians who study farming at Hampton Institute, grow the common vegetables for the school family of a thousand students and workers.

They care for the common farm animals — horses, cows, mules, pigs, chickens. They learn by doing. They also earn while they learn. Here is vocational education which is as good in practice as it is in theory.

Indeed what Hampton and Tuskegee have been doing well for black boys during more than half a century, the experts in education are discovering as brandnew educational aims and methods!

Negro and Indian boys handle, according to the best modern farm practice, such products as milk, cream, butter, hay, corn, and silage.

They mix brains with all their work — plowing, harrowing, planting, cultivating, harvesting, and doing "chores."

For these Hampton boys the carefully-tilled fields, the sanitary dairy barn, with its well-groomed cows, and the busy creamery furnish the opportunity of training for real and efficient rural leadership.

- 26 Men, Crops, Profits — "Shellbanks Farm" — the gift to Hampton of Mrs. Mary Hemenway, of Boston, in 1879 — has given many a colored and Indian boy the start he needed along the road to strong character. Here, six miles from the main school, hard work for nine or ten hours a day, week by week, month by month, has been combined with a sane and wholesome home life. What have been the results? The answer is brief but full of meaning: Men, crops, and profits.

Some of Hampton's most useful and respected graduates are the so-called "Shellbanks boys" of yesterday. Many of the most reliable officers in the school battalion and members of the upper Hampton classes are "Shellbanks boys."

The profits of Shellbanks are not simply to be reckoned in dollars, but also in terms of Negro and Indian character-building, as well as of service rendered white communities through the presence of safe Negro and Indian leaders.

Cleaning, feeding, and milking cows from four-fifteen in the morning until breakfast time at six-thirty; a couple of hours for rest; a study period and agricultural recitations until noon; military drill and dinner; a very little more rest; the afternoon care of the cows; and, finally, two hours of academic work in night school -- this is a sample of the Hampton boy's daily program as a first-year agricultural student. Hard life this is, but it makes men!

- 27 Work in Practical Farming — Hampton boys who take the agricultural course learn the value of cover crops in conserving soil fertility. They also learn the value of plowing-in green manure crops which have first been used as cover crops. Instead of spending money needlessly on commercial fertilizers, the Hampton farmers-in-training practice real thrift by using the resources at their home doors.

At Hampton boys learn how to care for horses, cows, pigs, and chickens, as well as for gardens, orchards, and open fields of corn, wheat, and potatoes.

The work in practical farming at Hampton is done under the careful supervision of skilled instructors and is supplemented by class-room studies directed by these same men — men who know the theory and practice of scientific farming.

- 28 Trade Experience for Farmers — Agricultural students at Hampton also receive some instruction in the elements of blacksmithing, wheelwrighting, bricklaying, carpentry, tinsmithing, shoemaking, pipefitting, painting, harness repairing, and drafting. The object of this extra work is to fit the Hampton student to do the small jobs about the farm and to make him master of his surroundings instead of a stupid drudge.

General Armstrong said repeatedly: "The Negro race will succeed or fail as it shall devote itself with energy to agriculture and mechanic arts, or avoid these pursuits, and its teachers must be inspired with the spirit of hard work and acquainted with the ways that lead to material success."

Hampton Institute has never lost sight of General Armstrong's injunction: "The teacher-farmer is the man for the times; he is essentially an educator throughout the year."

- 29 Practical Bricklaying. — The students in the bricklaying and plastering department touch the life of the Hampton School at many points. They set boilers in the power house; build the bake ovens which are used in the kitchens; repair the plastering in the students' dormitories and other school buildings; keep the granolithic walks in repair; and do the necessary construction work in connection with the erection of new buildings.

When one of the boys' dormitories was converted from an open dormitory into one with enclosed rooms, the students in the bricklaying and plastering department rendered excellent service. Then, too, when the school decided to add another story to the Hampton Trade School, bricklayers and plasterers did their part of the work most satisfactorily.

In building Clarke Hall, which is the student Y. M. C. A. building, Hampton student bricklayers set all the stone and laid all the brick. The columns of the loggia, made of molded brick and set on seven diameters, formed a very complicated piece of work. In this structure the students had to construct flat arches and panels of various kinds. This building, indeed, has been an excellent demonstration of the fruit of the practical training which Hampton tradesmen receive.

After having become proficient in laying a plain wall, students are given a little speed work. They are tested first, however, on their accuracy. Boys work from blueprints and complete an interesting series of practical shop exercises. They learn how to build a small corner, consisting of perhaps twelve courses; how to lay a four-inch wall with the American bond; how to raise a wall that must be built to a given line; how to do foundation work; how to construct piers, chimneys, and fireplaces; how to lay off and construct segmental, circular, and elliptical arches. The technical work which the bricklayers and plasterers do indoors is as nearly full size as possible. Indeed, the shop work, as far as it is carried, is full size and is made as practical as if it were to become permanent.

Negro and Indian tradesmen are taught how to use and care for the regular tools of their trade — the trowel, the hammer, the chisel, the plumbing rule and bob, and the steel square. They learn to make the practical calculations which are required in their everyday work. They are encouraged to read the standard trade journals and textbooks.

Instruction in plastering is also given to the Hampton bricklayers. The boys begin with exercises in trowel handling and then pass on to work on plain walls and the different kinds of arches that are commonly used in modern building practice. They are taught how to use the common tools with which the average plasterer must earn his living. Here, again, the Hampton students receive a wide range of practical training in the construction and repair work done on the numerous school buildings.

- 30 Project Method of Teaching — The agricultural boys at Hampton receive instruction in the bricklaying and plastering department one day each week for three months. They are taught concrete work and the building of small piers, fence posts, and water troughs. They also have some elementary work in plastering. Boys who are taking the regular trade-school course in carpentry receive about twice as much work in the bricklaying and plastering department as do the agriculture boys. They are taught in the technical shop how to do plastering and how to build piers, foundations, chimneys, and fireplaces. (See section 28.)
- 31 Preparing the Printed Message of Service — The modern master printer is certainly a well-trained man. He does not "just grow." He is a thinker, a planner, a refined product. He believes, among other things tested by results, that he has won a partial victory for his goods when the material bearing his press imprint does not go at once into the yawning, proverbial waste-basket. He makes an honest effort to have his printing so attractive that even busy men and women will stop to read his announcement, his booklets, his magazines.

The last trench has been taken when he knows that his printing has been an instrument in helping to make the same busy people willing to support — financially, as well as morally, perhaps — some commercial venture or philanthropic cause which had been near his own heart. Here, then, is the final blending and testing of theory and practice.

The Hampton printers not only touch every department of the school, but they also make possible the spreading of Hampton's message — education for service. A few specific cases follow:

- 32 Hampton Afield — Whenever the Hampton Singers, now well-known nationally for their plantation melodies — the "spirituals" of the Old South — go into the field, with a group of speakers, to create new interest in the school's method of training efficient, Christian leaders among Negroes and Indians, as well as to raise money for Hampton's growing work, the printing department co-operates in producing attractive invitations, programs, and booklets which will win the attention and hold the interest of possible friends or just ideas of education.

Instruction in the history of the English language is given in the English literature course. The course is designed to give the student a knowledge of the history of the English language from its origin to the present time. The course is divided into two parts: the first part deals with the history of the English language from its origin to the present time, and the second part deals with the history of the English language from its origin to the present time.

On the subject of the history of the English language, the student is given a knowledge of the history of the English language from its origin to the present time. The course is divided into two parts: the first part deals with the history of the English language from its origin to the present time, and the second part deals with the history of the English language from its origin to the present time.

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- 33 Hampton's Illustrated, Monthly Magazine on Race Relations -- Whenever the Principal of Hampton wishes to reach the public with an editorial or report on the school's work, or needs, or progress, he prepares his material for the Southern Workman -- Hampton's illustrated, monthly magazine, founded in 1872 -- and then leaves the task of getting out an attractive production to the printers, who work in co-operation with the Publication Department.
- 34 Helps for Teachers in Service -- Whenever colored rural teachers are to be reached with helpful information concerning manual training, club work for children or grown-up folks, cooking, sewing, home-making, or community improvement methods, the Hampton-trained printers produce by the thousand Hampton Leaflets, and thereby help to extend the school's influence for good, both for today and tomorrow, to sections in America and in foreign lands in which there is still need of reshaping public opinion in matters of practical education.
- 35 Publicity for Constructive Ideas -- The Hampton Institute Press Service keeps in touch with 837 periodicals (white, 580, and Negro, 257). It furnishes carefully prepared, constructive news-stories or news-summaries on the problems and the progress of Negroes to selected lists of periodicals and to leaders in the movement for inter-racial co-operation.
- 36 Carpentry and Cabinetmaking -- Products tell a striking story of the aims and methods of the carpentry and cabinet-making courses offered in the Hampton Institute Trade School. These products are expressed in Negro and Indian mechanics who have gone out among their peoples and are now serving their communities as Christian and efficient builders. They are also expressed in well-built, attractive Hampton buildings and in serviceable accessories of the home and school.

In the busy shops, on the scaffoldings of new structures, in odd nooks and corners of the Hampton grounds, Negro and Indian carpenters have for many years been daily mastering the building art and have been preparing themselves for life's emergencies by learning how to make the best possible use of their resources -- time, tools, skill, and moral qualities.

Today the construction of the school buildings and the necessary repairs are being satisfactorily done by student tradesmen. Naturally a good share of this interesting work falls to the lot of the carpenters. A few years ago, when it became necessary to remodel the Principal's home, one of the oldest buildings on the Hampton campus, Negro and Indian tradesmen did the necessary tearing down and building up. These operations were not easy tasks. The bulk of the work had to be done in hot and trying weather. The boys labored with a will. They were happy to have an opportunity of doing well what professional builders considered a difficult piece of work.

Later, when the school authorities decided to add a story to the Armstrong-Slater Memorial Trade School, the student tradesmen again attacked with enthusiasm the laborious task of raising the heavy roof and putting on the second story. Then came the tedious days devoted to finishing the interior work. There was always the joy of doing successfully tasks generally considered beyond the reach of tradesmen in the training.

While construction work calls for ability to read working drawings and follow detailed specifications, the demands made by repair problems are in many instances even more taxing. To make a repair quickly, skillfully, and economically, requires unusual ability. Hampton Institute is indeed an industrial village in which there is constant demand for men who can do good repair and construction work.

Today Negro and Indian young men, trained in the Hampton Trade School, are serving their communities as good mechanics or contractors and, at the same time, are also active workers in the church and Sunday school, carrying out the ideas for which Hampton Institute has always stood.

- 37 Blacksmiths Learn to Shoe Horses at Hampton — "If you don't believe that it takes some real, worth-while education to shoe a horse properly, then try to shoe the next horse you see." William Hodges Mann, former Governor of Virginia, frequently uses words to this effect to give added force to his public appeal for practical, common-sense training of all classes for special service to the community. Hampton understands fully the importance of applying Governor Mann's idea to the making of blacksmiths and wheelwrights, as well as other tradesmen, teachers, and farmers.

Hampton takes boys who are "green from the woods" and, by careful training, through tasks of graduated difficulty, develops tradesmen who learn to do the so-called common tasks of life with skill and understanding. The school itself, which is an industrial village, furnishes a variety of work, which makes it possible to give Negro and Indian students the task which they need to develop their latent powers.

Whenever a wagon is built in the wheelwright shop, it is passed to the blacksmiths to have the necessary iron work properly fitted. The axles are welded; the wheels are fitted with the tires; and the springs are fastened or clipped to the wagon gear. The iron which is used on the wagon is carefully measured, worked into shape, and properly fitted on the body and gear built by the wheelwrights. If work has to be done on a school boat, then the blacksmiths and wheelwrights, along with other tradesmen, are on hand to do the necessary repair or construction job.

Hampton tradesmen also do a considerable amount of commercial work. This includes, for the blacksmiths and wheelwrights, the making of railroad and wharf trucks in some twenty-five styles, and the building and repairing of wagons, as well as a variety of carts and wheelbarrows. Attractive andirons, sets of fire tools, fire screens, well-made forging tools — these are some of the interesting products of the blacksmith shop.

The students are encouraged to return to their home communities and there put in action the ideas which they have gained at Hampton. Service and efficiency are emphasized at every turn during the courses which are given in the Hampton Institute Trade School.

- 38 Making Trucks with Wood-working Machines — The Hampton carpenters learn to use the ordinary wood-working machines — planer, circular, band, and jdg saws, jointer, shaper, mortise, tenon, and pulley machines, and lathes. They also learn how to manage individual motors. They receive for use during their course a complete kit of good tools, being charged with the cost of those which are lost or carelessly abused. They receive compensation for all repair and construction work, in this way earning money which they use in helping to pay for their education.
- 39 House-Building by Hampton Tradesmen — The aim in the practical carpentry work, especially after the early technical training, is to prepare the tradesmen to do well, economically, and with the common tools, as much work as possible in a minimum of time. They are taught to handle their tasks like skilled workmen. The equipment in the carpentry and cabinetmaking shops is good; the materials used are of the best; the instruction is as complete as possible.

During the entire carpentry and cabinetmaking courses the Hampton students combine technical and practical work. They construct in the technical shop, for example, full-size door and window frames, make sashes and doors, and learn how to put on the common forms of hardware. In all these operations they have to work from regular shop drawings. The applied work in carpentry includes the necessary construction and repair work which is done on the one hundred and forty-odd buildings of the Institute. How can this work be done with student labor? is a common question with visitors. The answer is that the Hampton boys are in dead earnest. They come to school to learn; they do what they are told to do; they make good.

The following groups of tradesmen are utilized in building a modern stucco dwelling; blacksmiths; bricklayers and plasterers; cabinetmakers and carpenters; machine workers; painters; steamfitters and plumbers; and tinsmiths. Then, too, electricians render invaluable service in installing the necessary wiring and fixtures.

Modern house construction furnishes a fruitful field of labor for tradesmen who are serious minded and who wish to master difficult problems! (See also section 42b.)

- 40 Collegiate Agricultural Course — To train teachers of agriculture and county agents — men who spend several days each week in the field, helping men to raise better crops, conserve food, form simple co-operative organizations, develop community good-will, lead boys to an enlarged interest in farming, and cultivating, at the same time, their own home farms to serve as good neighborhood examples—this is the aim of the Hampton collegiate course in agriculture, for the completion of which the degree of "Bachelor of Science in Agriculture" is granted.

The course is one covering three years, — 36 months of work and study, — based on four years of secondary-grade work. The course includes English (composition and literature), mathematics, physics, chemistry (inorganic, organic, and agricultural), hygiene, rural economics and sociology, rural sanitation, field and forage crops, farm management, farm projects, animal husbandry, apprentice field work, and other subjects which are normally studied in a course at this level.

"About half of the required work," says Warren K. Blodgett, director of the Hampton Institute Agricultural School, "concerns itself with strictly technical agricultural subjects, such as animal husbandry, field crops, or farm engineering. The rest of the time is devoted to written expression, literature, or social science. ... Students study and learn in classroom and library, on the farm, and by taking part in demonstrations with county agents and others in rural communities. All who take the course have opportunity to see and do rural work under the guidance of experienced men already in the field."

The student's intelligent, Christian service to his people is the guiding principle of curriculum-making at Hampton.

- 41 The Business School — "To train students to become trustworthy and capable men and women, doing business in the sight of God, and to send out teachers who will help others to have this aim" — this is the declared aim of the Hampton Business School. The course covers two years of work in advance of the secondary-grade level. In this course of two years the complex business organization of the Institute itself is used as a training ground for the young men and women. Institute offices and departments are opened to students for their practice work. American Negroes now pay taxes on an assessed wealth of more than one and a half billion dollars.

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- 42 Teacher-training Work — According to the latest Hampton Institute catalogue "the aim of the Normal School is to train principals, supervisors, and teachers of high schools and elementary schools." Four courses are offered: (1) Collegiate Normal, standard four-year college course, leading to the degree of "Bachelor of Arts in Education"; (2) High-School Teachers, two-year course of college professionalized subject-matter courses, leading to Normal-School Diploma and High-School Teaching Certificates; (3) Normal Professional, standard two-year normal course, aims to train teachers for elementary schools, leading to Normal Professional Certificate; (4) Elementary Professional, one-year prescribed course, leading to Elementary Certificate.

- 42a The Hampton Institute Academy offers a four-year secondary course which aims to prepare students for the Agricultural School, the Business School, the Home-Economics School, and the Normal School. This course leads to the Academic Diploma. Graduates of the Academy are admitted without examination to the advance courses of their choice.

The Academy course covers English, foreign languages (French and Spanish), mathematics, music, physical education and hygiene, practical arts (home-gardening, art, household arts, and manual training), science (general, biology, chemistry, and physics), and social sciences and Bible (history, economic geography, and sociology).

- 42b The Hampton Institute Trade School, which is on the secondary-grade level, offers four-year courses in 11 trades: Automobile Mechanics; Blacksmithing; Bricklaying and Plastering; Cabinetmaking; Carpentry; Machine Work; Painting; Printing; Steamfitting and Plumbing; Tailoring; and Wheelwrighting and Blacksmithing.

Hampton offers a two-year, advanced builders' course which is open to properly qualified graduates of trade schools. "The aim of the course is to give a thorough training in the practical and technical problems which must be solved by the builder and contractor."

Builders' conferences and short courses, as well as a service bureau, are conducted by the new department of building construction.

- 43 Anniversary Day Demonstration — The Hampton Institute girls in the Anniversary parade wear simple, attractive, inexpensive wash dresses which they have made.

On Anniversary Day the entire Hampton student body, including some 500 children from the Whittier School (a community graded school which is used as a practice school for the Normal students), over three hundred girls, and over five hundred boys pass in review before the trustees, principal, and guests. The brass band of forty-odd men adds greatly to the effectiveness of all public processions and regular military drills.

At Anniversary time Hampton is visited by distinguished men and women from all parts of the United States who are deeply interested in the spread of sound ideas of education for service and community leadership.

The visitors, including many returned graduates and former students, are served attractive luncheons which have been prepared by the members of the domestic-science classes. The Hampton girls also serve the visiting friends and by doing their duties well they demonstrate the effectiveness and value of Hampton's training.

- 44 Hampton Institute Battalion in Khaki — Over 800 Hamptonians during the World War became members of the fighting force for Democracy. Many Hampton men went overseas and became members of combatant units. Many served as non-commissioned and as commissioned officers. All made fine records.

Promptness, alertness, self-control, endurance, and respect for authority are taught some five hundred Negro and Indian boys at Hampton. Major Allen Washington, a Hampton graduate and president of the Negro Organization Society of Virginia, is the commandant. He is also a member of the School's administrative board.

All the boys at Hampton belong to the School's junior unit of the Reserve Officers' Training Corps of the U. S. Army and receive the military training which is prescribed by the War Department of the U. S. Government.

The military organization of the boys at Hampton makes it possible for the students to have a good deal of self-government, especially in their dormitory life. The dormitory janitor, instead of having to endure the customary jibes of his fellows, is a commissioned officer in the school battalion and is for his dormitory a real disciplinarian — an official representative of the school commandant. The dormitory janitor gives orders at Hampton that students must obey.

Boys and girls at Hampton, working under competent physical directors, receive careful instruction in athletics, gymnastics, and personal hygiene. Hampton aims to make fine, clean, strong, Christian men and women. Military training — and indeed all other training — is carried on always with reference to building strong Christian character in the boys and girls who come to Hampton from Virginia and distant States.

The following information was obtained from the records of the [illegible] Department, dated [illegible].

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- 45 Working through Organized Groups — Through its graduates and former students, who have gone into school-teaching, farming, trade work, business, and home-making; through its extension work among farmers and teachers; through its publications (such as the Southern Workman, an illustrated, monthly magazine, Hampton Leaflets, the Hampton Pulletins, and other publications); through its Press Service (a news-distributing agency, which attempts to keep the American public informed on questions of race progress and race relations) — through various and far-reaching media, Hampton Institute's work afield has been fruitful of excellent results.

Today the American public is taking more and more interest in the progress of Negroes, especially in the matter of providing Negroes and Indians with more and better schools, of giving enterprising Negroes and Indians a fairer chance to win success in farming and in business undertakings, of helping Negroes and Indians to develop successful clubs for boys and girls, men and women.

The hope of the Negro and Indian races is in their children. Through Hampton's pioneer vocational work and its reshaping of a sound public opinion in favor of friendly, Christian race relations, the outlook for Negroes and Indians, in spite of many injustices and inequalities (born of lack of understanding), is more hopeful today than it ever has been.

Through young boys and girls in rural and city districts, older people are being won over to the idea of better living. The success of boys and girls in raising better crops and finer animals than their parents ever raised under the old-time, non-scientific methods is revolutionizing country life.

Today many thousands of people are coming to realize for the first time the wisdom of General Armstrong's doctrine that "selected Negro youth" should be so trained that they would "go out and teach and lead their people"; that these prospective leaders should not be given "a dollar that they could earn for themselves"; that they should "teach respect for labor," "replace stupid drudgery with skilled hands"; that they should "build up an industrial system for the sake, not only of self-support and intelligent labor, but also for the sake of character." Hampton has carried out this aim successfully since 1868.

- 46 Realizing Armstrong's Ideals — Today Hampton offers its educational aims and methods — all summed up in intelligent, Christian service — for the serious consideration of progressive students of education throughout the world. Hampton expresses, in its splendid equipment and able staff of workers, the confidence of the American nation in its wise educational policy of training Negro and Indian youth for intelligent, Christian service to all men, regardless of race, creed, or class.

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English Language Institute - Through the Institute's efforts, the Institute has been able to secure the services of a number of highly qualified teachers, who are now working in the Institute's classrooms. The Institute's curriculum is designed to provide the students with a thorough knowledge of the English language, and to develop their ability to use the language in a practical manner. The Institute's facilities are modern and comfortable, and the students are provided with all the necessary equipment for their studies. The Institute's staff is composed of highly qualified and experienced teachers, who are dedicated to providing the students with the best possible education. The Institute's success is a testament to the hard work and dedication of its staff and students.

Today the American public is taking more and more interest in the progress of Negroes, especially in the matter of providing them with education and better living conditions. It is a fact that the Negro population in the United States is increasing rapidly, and it is therefore essential that we take steps to improve their living conditions. The American public is becoming more and more aware of the fact that the Negroes are not only a part of our country, but also a part of our future. We must therefore take steps to ensure that they are given the same opportunities as the white population. This is the only way to build a better and more united America.

The hope of the Negro and Indian people is to have a better life. They are tired of living in poverty and discrimination. They want to be able to live on a level with the white population. They want to be able to go to school, to get a job, and to live in a decent home. They want to be able to participate in the life of the community. They want to be able to vote and to be heard. They want to be able to live with dignity and respect. This is the only way to build a better and more united America.

Through young boys and girls in rural and city areas, other people are being won over to the idea of better living. The progress of boys and girls is a shining example of the progress of the race. They are the future of the country, and they must be given the best possible education. We must therefore take steps to ensure that they are given the same opportunities as the white population. This is the only way to build a better and more united America.

Today many thousands of people are coming to realize that the first step in the matter of Negro and Indian education is to provide them with a decent home. They are tired of living in poverty and discrimination. They want to be able to live on a level with the white population. They want to be able to go to school, to get a job, and to live in a decent home. They want to be able to participate in the life of the community. They want to be able to vote and to be heard. They want to be able to live with dignity and respect. This is the only way to build a better and more united America.

Religious Institute's efforts - Today, through the efforts of the Religious Institute, many people are coming to realize that the first step in the matter of Negro and Indian education is to provide them with a decent home. They are tired of living in poverty and discrimination. They want to be able to live on a level with the white population. They want to be able to go to school, to get a job, and to live in a decent home. They want to be able to participate in the life of the community. They want to be able to vote and to be heard. They want to be able to live with dignity and respect. This is the only way to build a better and more united America.

- 47 A Brief Hampton Bibliography — Students of education who may wish to study independently (1) the origin, development, and present organization of Hampton Institute; (2) the lives and activities of those who have been closely identified with the making of Hampton; and (3) the progress and problems of the Negro may care to consult some of the following helpful, enlightening books and pamphlets:

(a) Samuel C. Armstrong: See "Samuel Chapman Armstrong: A Biographical Study," by Edith Armstrong Talbot, published by Doubleday, Page and Company, Garden City, New York. See "Ideas on Education," excerpts from the writings and addresses of General Armstrong, published by Hampton Institute, Hampton, Va.

(b) Hollis B. Frissell: See Southern Workman, memorial number, published by Hampton Institute. See "Hollis B. Frissell," by George Foster Peabody, published by Hampton Institute.

(c) Booker T. Washington: See "Up from Slavery," "The Man Farthest Down," and "My Larger Education," by Doctor Washington, published by Doubleday, Page and Company, Garden City, N. Y. See Southern Workman memorial number, published by Hampton Institute. See "Booker T. Washington — Builder of a Civilization," by Emmett J. Scott and Lyman Beecher Stowe, published by Doubleday, Page and Company, Garden City, N. Y.

(d) Robert R. Moton: "Finding a Way Out," autobiography, published by Doubleday, Page and Company, Garden City, New York

(e) Hampton Institute: See "Education for Life," by Francis G. Peabody, Doubleday, Page and Company, Garden City, N. Y. See Southern Workman, Hampton Bulletins, including "Principal's Reports" and "Catalogues," Hampton Leaflets, and miscellaneous pamphlets, published by Hampton Institute.

(f) Negro Progress and Problems: See "Negro Year Book," edited by Monroe N. Work, published at Tuskegee Institute, Tuskegee, Ala. See "Present Forces in Negro Progress" and "Negro Life in the South," both by W. D. Weatherford, published by Association Press, New York. See "Negro Education," by Thomas Jesse Jones, published by U. S. Bureau of Education, Washington, D. C. See "Building a Rural Civilization," by Jackson Davis, published by Hampton Institute. See "History of the American Negro," by Benjamin G. Brawley, published by Macmillan Company, New York.



